

A SEASONABLE

ANTIDOTE

Against Religious Delusion:

BEING AN

AFFECTIONATE

ADDRESS

TO THE

MEMBERS

OF THE

Church of ENGLAND,

On their being

carried about with every Wind of Doctrine;

So as to forsake

The Rational, Scriptural Doctrines of their
own Church.

*as saith the LORD, Stand ye in the Ways and see, and ask
for the OLD PATHS, where is the good Way, and walk
therein, and ye shall find Rest to your Souls. Jer. 6. 16.*

L O N D O N :

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Methodism displayed, and Enthusiasm detected; tented as an Antidote against, and a Preservative from the delusive Principles and unscriptural Doctrines of a modern Set of seducing Preachers: And as a defence of our regular and orthodox Clergy, from the unjust Reflections. The fifth Edition enlarged. Sixpence.



Reasonable Antidote, &c.

BEEN and BRETHREN,

AS we must all appear before the Judgment-Seat of Christ, it is of the greatest Importance to us consider, what is our *Hope of eternal Life*. How are we able to answer at the awful Tribunal of the Day, if we slight and neglect the great Salvation by Jesus Christ, and revealed to us in the Gospel. Permit me to entreat you seriously to consider. This peculiar Blessing of Gospel-Light, we of this Nation enjoy; the many Christian Privileges the Lord bestows us with, beyond those of other Countries and us. Think, O think, how inexcusable we shall appear, how self-condemned we shall stand, what Shame and Confusion of Face will cover us in that Day, if we are not *Now made wise unto Salvation*, but remain ignorant of the *one Thing needful*—Salvation from Sin and all its dreadful Consequences, to which we are exposed? What will it avail us, though we have outwardly joined to a visible Church of Christ on Earth, if we have no Fellowship and Communion with Jesus Christ the Head of the Church triumphant in Heaven?—And is it not thus with too many among us? Permit me to speak freely. Count me not your Enemy because I tell you the Truth. My hearty Desire and Prayer to GOD is, that you may be saved: but there is great Danger of the Enemy of

Souls deceiving us, so as to cause us to re-
bare Name and outward Profession, and contem-
pise themselves with the meer *Form of Godliness*, while we
under the prevailing Power of Sin in our Lives
utter Strangers to the Life of Christianity, and
the Power of the Gospel upon the Heart.

As it is plain and evident from Scripture, that
pines or Misery, Heaven or Hell, will be the
Lot of every one of us, when this short Life is
So also it is equally plain that every Person is
either in a State of Nature, or a State of Grace; a
of Wrath, or an Heir of Glory; either an Unbe-
and is therefore under *Wrath and Condemnation*,
iii. 36. or a Believer in Jesus, and *is passed from*
to Life, John v. 34. Each one of us, my Bre-
is now, even now, walking in the broad Road of
belief and Sin, which leads to Destruction; or
tred in at the strait Gate, through Repentance
Faith, and is walking in the narrow Path of Holiness
to Life everlasting: Therefore, you are called to
obey the Voice of the Lord by his Prophet, *Go*
your Ways, Haggai i. 5. You are exhorted also, to
the Advice of St. Paul, *Examine yourselves, whether*
in the Faith; *prove yourselves: Know ye not your*
selves, how that Jesus Christ is in you, except ye be
baptized? 2 Cor. xiii. 5. Self-examining will prevent
deceiving, of which we are in great Danger in this
Day, since false Doctrines do so much abound.
Advocates for them are so numerous and powerful,
and the true Gospel is so little known and experienced
among the Professors of Christianity.

For it is a prevailing and dangerous Error, that
abounds among us, that instead of the Essential
the Gospel, **EVANGELICAL REPENTANCE, FAITH**
IN JESUS, the NEW BIRTH from Above, with
sanctifying Influence of the Holy Spirit; Professors
satisfied with the meer Name and Profession, without
knowing and experiencing any Thing of the Nature
and Power of true Christianity. — So that if we
preserve somewhat of an outward Decency of
behaviour, conform to some Rules of Morality in their

adorn themselves with the external Performances, such as hearing Sermons, praying, receiving the holy Sacrament, &c. This is the whole Religion; and hence they contentedly sit down, and satisfy themselves with having *done their Duty*; and not but for the Sake of these Things, God will bestow them to his Favour, and bestow upon them eternal Life. — Dreadful Effect of Pride! Awful Proof of Self-righteousness! Deplorable Instance of Self-righteousness! Exemplified in the Case of the self-confident, glorious Pharisee; who trusted in himself that he was righteous, yet he was rejected, *Luke xviii. 11.* The truly humbled, self-abased Publican obtained Mercy, even that Mercy and Salvation which was wrought through Jesus, for the Wretched and the Guilty, the Lost and Undone, who come unto God by HIM. Alas! of what Avail to Salvation are outward Performances? what is all outward Performances without true Christianity, unless the Heart is renewed and sanctified? They are easy to the Hypocrite. They have been practised by Persons while their Affections have been earthly, their Natures sensual, and their Tempers carnal. Such are described by the wise Solomon, *Prov. xxx. 12.* as a *Generation that are pure in their Eyes; but are not washed from their Filthiness.* These are our modern Formalists. See their Pictures drawn by our Saviour, and the Woes he denounces on their predecessors, *Matt. xxiii. 27, 28.* *Ye are like unto Sepulchres, which indeed appear beautiful outwardly, but within full of dead Men's Bones, and all Uncleanliness. Ye also outwardly appear righteous unto Men, but within full of Hypocrisy and Iniquity.* And again, *Matt. xxiii. 15.* *Ye are they which justify yourselves before Men, but GOD knoweth your Hearts for that which is hid is better known than that which is openly shewed.*

certainly Religion is quite another Thing; and they who are acquainted with it, will entertain far different Thoughts, and disdain all shadows of false Imitations of it; they know by Experience, that Religion is an Union of the Soul with God, a real Participation of the Divine Nature, the very Image of GOD drawn upon the Soul; or, in the Apostle's Phrase, it is *Christ formed within us*, says that late Minister of the Church, the Author of an admired Treatise, entitled, *The Life of the Soul of Man.*

blind and stupid Men is, an Abomination in the Sight of GOD.

But why is it, that such Persons so sadly delude their own Souls? St. Paul tells us, *Eph. iv. 18.* it is the *IGNORANCE* that is in them, *because of the Blindness of their Heart.* They are ignorant of the holiness and of the Way of Salvation; blind to the State and Condition of their Souls. For if such understand their Bibles, they would know that all as they stand in their own Nature are evil and corrupt, and that, as the Prophet *Jeremiah* declares, *the Heart is deceitful above all Things, and desperately wicked.* greater than a Prophet, who knew what was in the Heart, tells them, *Out of the Heart proceeds evil Thoughts, Murders, &c.* *Matt. xv. 19.* Did these Self-justifiers think the Hope of eternal Life is founded upon their own Righteousness, but know, that *GOD seeth not as Man seeth. Man looketh at the outward Appearances, but GOD looketh at the Heart.* Were they truly sensible, what both our Saviour declare, that their inward Part (the Heart) is very *Wickedness*, *Ps. v. ix.* *Luke vi. 45.* They would then cry out with the royal Psalmist, *in me a clean Heart, O GOD, and renew a right Spirit within me.* Prayer, which they have hitherto uttered from their Lips, through Form and Custom, would now be offered up from the Heart with Earnestness and Power. As the Scriptures declare, and our own Experience testifies, that Sin is an inward Evil; therefore that nothing less than the Efficacy of divine Grace is effectual internally to destroy its reigning Power, deliver us from its contaminating Influence; less than the Blood of Jesus, which was shed and applied to the Heart by Faith, can cleanse the Conscience from the Guilt of Sin, and save the Soul from the Wrath of God; which will be poured out to the uttermost upon every Sinner who hath trusted in his own Righteousness, made *his* Refuge, and refused to fly to the only true and secure Retreat of a Redeemer's Blood, set forth in the Gospel.

Imagine how much conducive to the Health and Soundness of a sickly, distempered Body, it would be, if the Heart were truly sensible of its own Condition, and the Nature of its Sin.

cloath in Purple, and fine Linnen. Just so much
no more, is meet external Religion adapted to cure
Wounds; and heal the Diseases Sin has brought
the Soul. What then will it profit any, (when
Midnight Cry, Behold the Bridegroom cometh) to
Lord, Lord, open to us; whose Dependence is only
the outward Privileges of Christianity, and Form of
Holiness, without having inwardly possessed the Power
of to Salvation? O 'tis an awful Doom, our
our assures us, such shall find — *Departs from me, I
knew you.*

O my Brethren! your Souls, your eternal All is
periled. It behoves you to lay these Things to
heart. May the Lord enable you to consider in Time,
you never, never can escape this dreadful Sentence,
willingly that your Eyes against the Light of the
Soul; stop your Ears against the Voice of God in
Word; and harden your Hearts, so as to withstand
oppose the very Truths, we profess to believe, as
Principles of our own Church founded on the Prophets
Apostles, Jesus Christ himself, being the chief Corner-
stone, Eph. ii. 20.

We take it for granted, that the Doctrines contained
in the ARTICLES, LITURGY, and HOMILIES of the
Church of England, are pure and apostolical; yet what
is it, that so few of her professed Members, thro'
Course of twenty, thirty, or perhaps fifty Years,
not spent one serious Hour, to enquire and ex-
amine, whether on solid, Scripture-grounds, they can
conscience acquiesce with the Doctrines of the
Church of England. How many have taken up their
Position (Profession, I would rather say) upon Trust,
blindly, and implicitly assent to—they know not

ence such Numbers among us, who, knowing not
Voice of our Church, will not receive her Doc-
trines, when proposed, but cry out, *You bring strange
things to our Ears.* For Instance, (not to mention any
Doctrines essential to Salvation,) suffer me to say
of you the Nature and Necessity of REPENTANCE,
Holiness; and Obedience. These are ex-
pressly

preally asserted in Scripture, to be indispensibly
sary to be experienced by us HERE, ere we
meet Partakers of eternal Glory hereafter. — For
Christ, who is now *exalted to be a Prince and a*
to give Repentance, Acts v. 31. in the Days of his
declared, *Except ye repent, ye shall All perish*, Luke
Repent and Believe, Mark i. 15. *He that Belie-*
be saved, he that Believes not shall be damned,
xvi. 16.

Faith in Jesus, is an essential Requisite to true
stianity, being the only Foundation of, and Root
which all true evangelical Holiness and good
must spring. And the Holy Ghost, by St. Pa-
sures us, *Without Holiness, no Man shall see the*
Heb. xii. 14.

Indeed, inward Holiness of Heart, as well as
ward Obedience of Life, is inculcated by the G-
and is the Effect of true Christianity taking Pl-
that Soul, where *Repentance from dead Works*, and
in our Lord Jesus, are laid as the Foundation
good Works, and hope towards God. So that we
fairly conclude, if we are without Repentance, we
not the Faith of Jesus; if we are destitute of
in Christ, we have no true Holiness, nor can we
form any good Works: and then our Hope of
ven, is but a vain Fancy, and unwarrantable Pre-
tion.

As Ignorance is the Parent of Pride, Self-right-
ness and Impenitency; so without Self-knowledge,
can be no true Repentance. And, O that the Me-
of our Church knew and felt, what we profess
lieve in her 9th Article, "That the Nature of
Man is depraved, that he is far gone from
Righteousness, and inclined to Evil, that every
born into this World deserves God's Wrath and
nation." Awful Effects of the Fall! Dreadful
sequence of Sin! Deplorable State of every Man
he is begotten again to a lively Hope through Fa-
Jesus, and born again of the Spirit! Art. 10.
our Inability to help ourselves, as also our Inc-
to do any Thing spiritually good: For "Man's

is such, that he cannot turn and prepare himself by his own natural Strength and good Works, to and Calling on GOD."—"We have no Power in GOOD WORKS. Hence, as a corrupted Fountains forth continually polluted Streams; as an Tree cannot bring forth good Fruit; so the very essence of our Nature, being impure and unclean, it cannot act otherwise, but from inward Corruption and Depravity, must issue forth in all of us, sinful Words and Actions; in some to a greater Degree, in others less. Since then, by inbred Corruption and bad Practice, we are ALL Sinners, how just is St. Paul's Declaration, *Gal. iii. 22. The Scripture hath concluded all under Sin; and Rom. iii. 19. The whole World is become guilty before GOD.* Not one of us is exempt from original Guilt; each of us have committed actual Transgressions: Therefore we are all by Nature and Practice Sinners; and as such, justly exposed to endless Misery and Punishment; therefore we must repent or perish; we must plead guilty to the Sentence of a broken Law, and *seek for Refuge to Jesus in his Life;* or we shall fall under its dreadful Curse in never-ending Eternity. The Ax must be laid at the Root. Repentance must begin at the Heart, to cut down every false Hope, to hew down every proud, unrighteous Confidence, and to stain the Pride of human Glory, that we may turn to the Lord Jesus, our ONLY Hope, with Mourning, Lamentation, and Woe, confessing the Sins of our Lives, and bewailing our native Depravity and Wretchedness, as the Source of outward Disobedience to, and Violation of the Laws of GOD. If from a true Sense of this, we are brought humbly to the Feet of JESUS, crying for Mercy, pleading the Atonement of his precious Blood, the Perfection of his Sacrifice and Death for Sinners, we may rest fully assured from the Declaration of GOD's most true Promises, that he will, in his Mercy, hear and answer us: for (O precious Truth!) *God is able to save them to the uttermost, who come unto him, seeing he ever lives to make Intercession for them,* Heb. vii. 25. All such shall experience our

Saviour's Promise fulfilled, that, *Blessed are they that mourn, for they shall be comforted*, Matt. v. 4. Our Church teaches her Ministers to pronounce, pardoneth and absolveth all such as truly repent, believe his holy Gospel."

And now my dear Brethren, did each one thus know himself, was thus truly sensible of the and Condition he is in, and the Sinfulness and of his own Nature, how could such refrain (his Heart overwhelmed with godly Sorrow and penitential Shame) crying out, *What shall I do to be saved? Wretched Man that I am: Who shall deliver me from the Body of Sin and Death?* this *Wrath and Damnation* which I am exposed? O how shall I escape? *God be merciful to me a Sinner!* Lord save, or I perish! Such the Language of a Soul under true Repentance, turning to the Lord Jesus by Faith; such the Concern of every Sinner, when convinced of Sin by the Spirit: Nor can such a Soul rest satisfied, but in Knowledge of the Redemption, which is in Christ's Blood, even the Forgiveness of Sins.

My Friend, pause a Moment. By the Mercy of God, in Christ Jesus: By all the Glory of the Kingdom in Heaven; and by all the Miseries of the Curse of Hell, oh that you may be stirred up to examine yourself, and to enquire how it stands between God and your precious Soul. Have you seen the Evil of Sin, so as to turn from it by true Repentance, the Repentance implied in the Doctrines of our Church? Have you turned to the Lord Jesus with your whole Heart, to seek Deliverance and Salvation from Sin by Him? Do you see the Evil of a sinful Life? Have you known, felt the Misery of your natural Estate, as *LOST, WRETCHED and UNDONE?* or rather, instead of experiencing, do you not reject and oppose even the Doctrine of Repentance? Are you not angry and displeased with the Minister or Afflictor, who owns and avows it? Do you not brand it with *driving Men to despair?* do you not say, "it is uncharitable, harsh and severe to tell Men, they are under the Sentence of GOD'S WRATH AND DAMNATION?" Are you a Churchman?

do you speak thus? why, oh why then do you so
 ly mock Almighty God in the great Congregation,
 in the Words of our Church, "from GOD's
 RATH, and from EVERLASTING DAMNATION,"
 cry out, "*Good Lord, deliver us!*" Consider, it is
 a dreadful Thing thus to trifle with that GOD who is
 full of his Glory, and is a consuming Fire in his
 wrath: And yet you pray to be delivered from what
 you are insensible of, and think yourself in no Danger
 of. If this is not to insult and mock the Most High,
 I can tell what is it. Sure such Prayers are an
 Abomination in the Sight of GOD.

How many perish in Presumption and vain Con-
 fidence! how many pass through Life, quite easy and
 unconcerned about their precious Souls; insensible of
 their sad State, ignorant of their sinful Condition; who
 never wounded under a Sense of Sin, imagine
 themselves whole, and have no Need of a Physician, and so
 refuse the only salutary Counsels and Invita-
 tions, which Jesus Christ, the kind and friendly Phy-
 sician of Souls, speaks in the Gospel to wounded, lost
 and perishing Sinners.

Thus do Men perish, through lack of Knowledge. They
 fall into an awful Eternity, under the Guilt, Power
 and Dominion of Sin, without knowing, seeking after,
 or embracing that only Remedy GOD has provided,
 the Sacrifice and Blood-shedding of Jesus Christ,
 the one and only Atonement for Sin.

We hear the loving Friend of Sinners complain, Joh.

Ye will not come unto me, that ye may have Life.

Through Pride and Self-Confidence Men refuse to hear
 the voice of this sweet Charmer, charm be never so wisely.

they also dissent from and oppose the Determina-
 tion of that very Church they profess themselves Mem-
 bers of.

It was by preaching *Repentance and Remission of*
Sin in Christ's Name, that no less than 3000 Souls were

added to the Church under one single Sermon, *Act. ii.*

Were any of these drove to Despair? was no Remedy

provided? no Hope applied? Where do we find in the

Gospel, an Instance of a trembling, repenting

Sinner, left to perish without Hope of Mercy, nay with-

out obtaining it? Was not BELIEVE ON THE
JESUS CHRIST AND BE SAVED, applied to them?
did they not receive Comfort and Salvation through
Faith, which is of the Operation of GOD? Col. iii. 12.

Though proud Nature cannot see her Deformity,
will acknowledge her Desert to be HELL; though
proud Philosopher, and self-righteous Moralist, may
relish the Doctrine of REPENTANCE; yet the com-
ed sensible Sinner feels the Truth and Necessity of
his own Heart; yea through believing, he rejoices
have Self debased and laid low, that Christ, and
alone, may be exalted—to such, even the Mourner
on, the Cry of whose Heart is, *Lord, I believe; help
mine Unbelief.* Ye self-condemned and Sin-afflicted
ye wounded and troubled in Spirit; to you is the
phet *Isaiah* particularly commissioned to speak, ch.
1, 2. *Comfort ye, comfort ye my People, saith—* whose
GOD of Abram, Isaac and Jacob? the GOD of the
milies of the whole Earth? Yes, but in a more
yea most emphatic Sense—YOUR GOD—saith
GOD, *Speak ye comfortably to Jerusalem, cry unto her, that
Warfare is accomplished, that her Iniquity is pardoned.*
Again, rejoice to hear, *Thus saith the high and lofty
that inhabiteth Eternity, To this Man will I look, to
him that is of a poor and contrite Spirit, and trembleth at
Word, Isa. lxxvi. 2.*

Is not this sufficient, that *Jehovah* thus condescend
speak from Heaven to you? what more could be
red? yet more hath been granted. O stupendous
Height of Grace! O amazing Depth of Love! Be-
sing, shout and triumph—In this was manifested
of GOD towards us, because that God sent his only
Son into the World, that we might live through him, 1
iv. 9. *He hath so loved us, and sent his Son to bestow
redemption for our Sins, 1 Joh. iv. 10, 11.* Herein is Love
deed, matchless and unparallel'd! Here is Atonement
by the Blood of Jesus, for the Guilt of Transgression
Life, eternal Life, through Jesus, for Sinners' dead
Trespases and Sins now, and under Sentence of a
reous Law, to reap the Wages of eternal Death
after. And to enquire the Character of those who

must raise our Admiration, and heighten our
 ment; at the same Time it encourages Faith,
 and Love, and animates to all holy Obedience:
 did our Love to GOD procure such Love from
 No, saith St. John, *not that we first loved GOD;*
loved us. Why? were we righteous? No, *while*
we yet Sinners Christ died for us, Rom. v. 8. Were
 odly Persons? No, *Christ died for the Ungodly.*
 we Friends of GOD? No, *Christ died for his En-*
 Rom. viii. 10. yea, he died *the Just for the Unjust.*
 k of Sinners of the vilest and most abandoned Cha-
 ; point out the most heinous and abominable Sins;
 Jesus gave himself a Sacrifice for the Former, and
 blood cleanseth from the Guilt; the most compli-
 Guilt of the Latter; for the *Blood of Jesus Christ*
cleanseth from all Sin, 1 John i. 7.
 Come then, my undeserving Fellow-Sinner, *miserable*
 has made thee; *distressed,* as Guilt has rendered
 ; *wretched,* as thou feelest thyself to be;
 gh thy *Righteousness* is as *filthy Rags,* and thy Na-
 els maketh thee ashamed; though destitute of any
 dness of thine own to plead: Yet, just such Sin-
 as thou art, Jesus loveth, Jesus died to save, Je-
 ceiveth. Whosoever thou art, though thou know-
 ny Poverty and feelest thy Misery, yet thou art sure
 nding in Jesus a Saviour to the uttermost! For this
saith Sinners! Hear the Friend of Sinners and
 er of Soul's free Invitation, *Come unto me, all ye that*
are weary and heavy laden, and I will give you rest, Matt. xi.
 and for our greatest Encouragement our Lord assures
 Him that cometh unto me, *I will in wise cast out,* Joh. vi.
 But art thou conscious, that thou art under the Curse
 he Law, because it is written, *Cursed is every one that*
doeth not in all Things which are written in the Book of
Law to do them? Gal. iii. 20. yet the Gospel suits thy
 ed State; and Jesus saves from such a deplorable Con-
 on: for Christ hath redeemed us from the Curse of the
 Law, *he was made a Curse for us,* Gal. iii. 13. Believeest
 this? then, hast thou Cause to rejoice.
 can tell you of a poor Sinner, who under dread-
 Views of the Fall, and distressing Sense of Sin, hath
 been

been often greatly comforted by that most precious Declaration of the Spirit of Truth, by St. Paul, Rom. v. 20, 21. *But where Sin Grace did much more abound: that as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life by Jesus Christ, our Lord.* O who can express the Bounties to the reigning Power; who can praise the glorious Triumph of rich, free, sovereign Mercy. The Trophies of its Victory in all Ages has been the same; yea, the very Chief of Sinners. "There-
" address thee in the Words of a late Prelate (the
" Church) look upon thy Sins as horrid and as
" as thou canst; yet unless *thine*, in particular
" been more than the Sins of all the World;
" *thine* have been more sinful than Sin itself;
" know for thy Comfort, that a FULL ATONEMENT
" is made; and now nothing is expected from thee
" but only to accept it, and walk worthy of it.
Bishop Hopkins on Redemption by Christ.

Therefore, seek after, and expect to enjoy the Blessing, Happiness and Privilege of the Sense of Justification by Faith ONLY; which our Church holds forth to us, Art. 11. "We are accounted righteous, ONLY by the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for own Works and Deserts." Wherefore, that we are justified by Faith ONLY is a most wholesome Doctrine, and very full of good Comfort, as is more largely expressed, in the Homily of Justification*. Justification by Faith ONLY is indeed a most WHOLESOME Doctrine, and very full of COMFORT to all those who know their Deserts, in whom true Repentance is wrought, and who believe on the Lord Jesus for Salvation; *for being*

* This Article refers us to the Homily on Justification. Articles 11, 12, 13 contain the Fundamental Doctrines of our established Church. It is not a great Pity, that they should be so little known and understood both by the Clergy and Laity. It is to be wished, every Member of the Church would diligently and attentively read our Articles and Homilies. Surely it might be a great Means to preserve them from being blown about with every Wind of Doctrine. I have Reason to be thankful, ever I read these precious and scriptural Truths, contained in the Articles of the Church of England. There is a neat Edition in Quarto, printed by Mrs. Lewis, at the Bible and Dove in Paternoster-Row, with Beveridge's Exposition of the Thirty-nine Articles of Religion. Pr. 6d.

we have Peace with GOD, through our Lord
 Christ, Rom. v. 1. even that Peace, which
 all Understanding; which our Ministers pro-
 (so often unregarded) from the Pulpit. By Jus-
 tification, we experience a *relative Change*; from being
 of Wrath, and Heirs of Hell, we are adopted
 to GOD and Heirs of Glory; having received
 the Grace of Christ, and the Inspiration of the Holy
 Spirit. A *real Change* is also wrought in us; from be-
 ing sinners, dead in Trespasses and Sins, we are quickened
 to Life, are made Saints unto GOD; and as
 we are made good, we bring forth good Fruit; for
 the Apostle saith, Art. 12. "That GOOD WORKS are
 Fruits of Faith, and follow after Justification."
 These good Works, and the Practice of good Works,
 do not precede Faith to procure our Acceptance
 of GOD; but is the Effect and Evidence of our Per-
 son being accepted and justified through Jesus Christ.
 It is, that Salvation of Sinners, which is founded
 in the Wisdom, and planned by the sovereign Grace
 of the Holy Trinity before Time; and
 was begun, carried on, and finished by Jesus
 on the Cross in due Time, is revealed to us in
 the Gospel, sought unto by repenting Sinners, made
 effectual and applied by Faith to our Souls HERE: and
 is wrought by the divine Operation and Influence of the
 Holy Spirit, "working in due Season," we FEEL the
 Power of the Spirit of Christ; "we through Grace
 of the calling, are justified freely, made the Sons of
 GOD by Adoption—made like the Image of Christ,
 to attain everlasting Felicity." These are the words
 of the very excellent 17th Article of our Church.
 From this we plainly see the Judgment of our Church,
 that Account we are justified, accounted righteous,
 accepted in the Sight of GOD; by what Power
 sanctified or made holy, and from what Princi-
 ples good Works and Obedience necessarily spring;
 that true Believers are GOD's Workmanship, created
 in Christ Jesus unto good Works. Eph. ii. 10. Yes,
 we are a peculiar People, zealous of good Works, Tit.

(10)
It behoves thee to enquire; How am
for Justification? how do I expect to be made
out? by my own Works, or by the Right
of Christ imputed to me? If by the Former,
Works; Christ then shall profit thee nothing.
Faith in Jesus; he is the End of the Law for
rest to every one who believes, Rom. x. 4. And
made righteous by the Robe of Jesu's spotless
ousness, which is open all them that believe, Rom.
and they are made the Righteousness of GOD
a Cor. v. 21. — This is the Righteousness GOD
putes, and Faith accepts. As it is by the Blood
for our Sins are atoned; so it is by the Righteousness
Jesus that Believers are accepted and accounted
ous in the Sight of GOD. Hence a divine Com-
munication is again opened from GOD to Man, the
Holy Spirit sanctifies and makes holy the Child of
GOD.

Now, Reader, dost thou know and experience
thing of this Matter in thine own Heart? The
End and Design of the Gospel of Jesus: these
Privileges of Christians: these great and innumerable
Blessings are the free Gifts of GOD's Grace.
Redeemed of the Lord, are stirred up to seek a
Sense and Enjoyment of them; for GOD has
by the Prophet Ezek. xxx. 37. *I will yet be open
by the House of Israel to do these Things for them,*
able to which saith our Lord, *Ask and ye shall
seek and ye shall find; knock and it shall be opened*
Your heavenly Father will give his Holy Spirit to the
ask him, Luke xi. 9, 10, 13. How necessary
pedient then, that we constantly use (what we
Liturgy give GOD Thanks for) the Means of
Prayer, hearing the Gospel preached, searching
Scripture, receiving the Sacrament, &c. But
how melancholy to remark, that so many
live Year after Year without GOD in the World
open Prophaness, committing Iniquity with Con-
science; consequently go on in a total Disregard
Neglect of public Ordinances and private Devotion.

such Persons as these assume to themselves the Name of Christians, and veil themselves under the Name of the Church of England: when, alas, they might be called ARCHANGELS: for while they dissent from the Articles of the Church, and dissent from the Worship of Almighty GOD, in what Sense can they be called Christians, or deemed Members of any Christian Church? Such Persons are because thoughtless; unconcerned; because ignorant, because asleep in their Sins; regardless of Danger, because blinded by the God of this World: while they cry Peace and Safety, sudden Destruction (as Grace prevents) shall come upon them, as Travail upon a Woman with Child; and they shall not escape; for who call not on the Name of the Lord, that they may be saved here, will cry to the Mountains and Rocks to cover them and hide them from the Face of him who sitteth upon the Throne, and from the Wrath of the Lamb; for when that Day of his Wrath is come, who shall be able to stand? Rev. vi. 16, 17. And from what has been observed, we may assuredly conclude, first, that these Doctrines of our Church, especially necessary to be known and experienced by its Members to Salvation, are truly scriptural, and that it profits no one merely to be a Member of the Church of England, unless he is a Member of Christ, and of GOD, and an Inhabitant of the Kingdom of Heaven; that is, having the Kingdom of GOD now in our Hearts, which consists of Righteousness, and Joy in the Holy Ghost. And therefore, secondly, there is no need we should attend to, or follow the Cry of *Behold is Christ; or lo there*, from any Sect or Party who hold not the fundamental Doctrines of the Church. And thirdly, may we not hence judge of Ministers, and discern the Spirit of the Teachers, to beware of false Prophets? Mat. vii. 15. even those who instead of bawling and preaching, deny and dissent from the avowed Doctrines and Tenets of that Church they profess themselves Ministers of. This needs no Apology, plainly to assert that such as do not preach agreeable to the Doctrines of the Church

of *England*, are not Ministers of *that Church*, after so plain and scriptural a Declaration in our *Congregations*, that every Man by Nature is depraved, mad, and helpless; if any Minister cries up the Rectitude of human Nature, asserts its Freedom of Will to deny its Depravity and Propensity to all Evil, whose courses aim only at moralizing the *outward Behaviour* without any Design to affect the Heart and convert the Soul to Jesus, by Repentance and Faith, let us have no Knowledge of such, nor suffer their Cloathing in a Garb to deceive us; for there is no Doubt but that Preachers will also disown the blessed End and Design of the Life and Death of Jesus, the Atonement of his Blood, the Imputation of his Righteousness, the Influence and Operation of the blessed Spirit, with any other comfortable Promise of the Gospel.

Though the Flatterers of human Nature may fully hide or close the Wounds that Sin has made, yet *Ministers of Grace* will explore and lay it open, that the Physician Christ may be sought to, and his Health and Cure. All those who are insensible of their fallen State, have but very slight and superficial Thoughts of Redemption by Christ. Who but a *sensible* Soul will seek for a Saviour? to whom is Christ precious to them that *believe*? who but such as are sensible of their own Helplessness will heartily implore Grace? Aids are implored when wanted: Mercies are desired, how sweet is it! *The Whole need not a Physician, but they that are sick*, Matt. xi. 12.

Why is it so many Preachers never mention the Nature of Man, Original Sin, and the Wickedness of the human Heart? but because they believe not the Word of GOD, and are Strangers to the Knowledge of themselves: this is the principle Cause of those Errors and Mistakes of the Nature, End, and Design of Christianity. For the great Design of the Gospel, and the Promises thereof, was to succeed the Threatnings and Condemnation of the Law, that when the Sinners' Conscience was wounded by the *one*, it might be healed by the *other*.

my Brethren, can any Minister who neither
 nor believes his Condemnation by the pure and
 law of GOD, nor the Necessity of being saved
 Grace of the Gospel; preach Jesus Christ
 only Saviour of Sinners to a lost World?
 direct Souls to the *Lamb of GOD*, which
away the Sin of the World? No, it cannot be.
 as to Faith: Faith in Jesus Christ, through
 we are justified and have Peace in our Con-
 which works by Love to GOD and Man, and
 only Principle of all good Works; how ignorant
 Nature as well as the *Effects* of true Faith are all
 Do we not see Ministers content themselves and
 their Hearers also to rest in a barren Assent to
 anity; a Fancy in the Head, instead of Faith in the
 and so live and die meer nominal Christians?
 of these false Teachers may allow, *that without*
is impossible to please GOD: but what kind of
 such as he supposes none are without who are
 Christians; they have it by Profession, or have
 ought it by some human Means—he knows not
 therefore such is the Preacher's Charity, (if it
 is that Name, which is blinded by Ignorance and
 with Presumption) as inclines him to look on
 Auditors as true Believers in Christ; for as the
 res declare—*He that believes not shall be damned;*
condemned already, and the Wrath of GOD abideth
 therefore he would not be thought so uncha-
 as to suppose any of the GOOD PEOPLE under the
 Sentence of *Damnation*; or in Danger of perish-
 ough Unbelief. Hence instead of *contending ear-*
the Faith once delivered to the Saints, we find such
 ers more resemble *Seneca* or *Socrates*, or any of the

C 2

Pagan

the much-admired *Burke* in his Epistion on a Cor. iv. 6.
 must know Christ themselves before they can make him
 others; Christ must be *revealed in them*, before he can be re-
 them; he must shine into their Hearts by his Holy Spirit, and
 an *experimental Acquaintance* in their own Souls, with what
 and make known to others: Every Truth ought to be the
 of our own Experience, and be preached first to our Hearts and
 Hearers: Who can *save* enlighten others that is in the
 of Ignorance and Sin himself?

Pagan Moralists in their Harangues on Virtue, and the social Duties of Life, than one taught the School of Christ to insist on the *Obedience of Faith*, xvi. 26, *the Faith of GOD's Elect*, even such as which St. Paul declares (let who will deceive and others) *all Men have not*, 2 Thess. ii. 2.

Again, can we observe with Unconcern the Behaviour of those Ministers, who beseech GOD, in the Lects of our Church, for "the Inspiration and Gift of the Holy Spirit;" that the Holy Spirit may enlighten and rule our Hearts; by the Holy Spirit to have Judgment in all Things, and evermore to rejoice in holy Comforts, &c. &c." and they no sooner enter the Desk for the Pulpit, but also their Language, the Colour of their Garments. In one Place: were they adorned with the Emblem of Innocence, requiring the Gifts and Operation of the Holy Spirit; in the other clothed in BLACK, gravely and solemnly denying the Inspiration and Witness of the Spirit, and contrary to the express Declaration of Scripture, limiting and confining the Gift of the Spirit to the Apostolic Age, and stigmatizing the Contemners for Irregular Operations as Mad-men; and calling a Pretension Cant, *Fanaticism*, *Enthusiasm*; and what Good GOD; what a Contradiction is here! St. Paul plainly and positively asserts, *If any Man hath the Spirit of Christ, he is none of his*, Rom. viii. 9. if no-one can be a Christian who hath not the Spirit of Christ; can we suppose any one is a Minister of Christ who is destitute of his Spirit? Or can we believe a Minister hath the Spirit of Christ who is devoid of the Blessing of spiritual Operations, as the Professors of true Christians? Alas! how common is it for many Men, the Priests, whose Lips should keep Knowledge, Mal. ii. 7. in Derision to ask, What, do you pretend to be inspired? every true Christian dare boldly answer, Yes; for without Inspiration I cannot bring forth good Work; I am taught by our Church, And that, "all Works done before the Inspiration of the Holy Spirit are not pleasing to GOD; they are the Nature of Sin." We believe Inspiration, and

continually, that "GOD will cleanse the
 of our Hearts by the INSPIRATION of his
 Spirit, that we may perfectly love him, &c."
 at the Communion. Though whatever
 may think of this Matter, no Christian Member
 Church will dare to mock the Lord his GOD
 those Words, "Take not thy Holy Spirit from
 if like the Preachers and Professors of this
 did not believe any such thing as the In-
 of the Holy Spirit.

My Brethren! I call upon you in the Name of
 GOD, as you value your own Souls,
 the Scriptures; ask Wisdom of GOD; let no Man
 you with vain Words; for unto us are given exceeding
 and precious Promises, that by these we should be made
 of the divine Nature, 2 Pet. i. 4. But, how,
 by receiving the divine Spirit? we may as well
 to live a natural Life without Breathing, as be
 Christians without the Breath of the Almighty, the
 of the Spirit of GOD. There is an irre-
 Edict gone forth from the Lips of Truth,
 Heaven and Earth shall pass away, but his Word
 not fail. *Except a Man be born again of the Spirit,*
above] *he cannot see the Kingdom of GOD.* We
 know nor discern spiritual Things, but by the
 of GOD. The most interesting Things will be
 Foolishness by us, unless our Senses are ex-
 to discern spiritual Objects: *For the Things of GOD*
no Man but, by the Spirit of GOD. 1 Cor. ii. 11.
 Brethren, I point you not to any visionary No-
 I call you not to any speculative Theorem of the
 but to a solid, rational, scriptural Doctrine,
 which

the Judgment of that Ornament of our Church Bishop Beve-
 his Private Thoughts on Religion. "I believe it a thousand
 easier for a Worm, a Fly, or any other despicable Insect whatsoever,
 stand the Affairs of Men, than for the best of Men in a natural
 apprehend the Things of GOD. No, there is none can know
 nor of Consequence any thing that is really good, but only so far
 are Partakers of the divine Nature; we must have a *spiritual Light*
 we can behold *spiritual Things*, which every natural Man being de-
 of, he can see no *Comeliness* in Christ why he should be desired, nor
loveliness in Religion why it should be embraced,

which has the Authority of GOD's Word, the consent of our own Church, and the Testimony of true Christians to support it; and which, if not expressed in our Hearts, we shall remain Strangers to Christianity. REPENTANCE is the *Work* of the Spirit, 1 Cor. xvi. 8, 9. FAITH is the *Gift* of the Spirit, 1 Cor. 9. HOLINESS and GOOD WORKS are the *Fruit* of the Spirit, *Eph.* v. 9. Examine our Liturgy; and you will find the Collects replete with Petitions for the Gifts and Graces of the Holy Spirit. Therefore if you believe the Scriptures, if you pay any Regard to the Government of our own established Church, you must acknowledge that the Almighty still delights to visit, quicken, enlighten, cherish and comfort the Children of GOD by this heavenly Guest. It is the Privilege of all Christians, through the Redemption and Intercession of Christ, and the Promise of GOD the Father; and the greatest Comfort in Life, and can only give us Peace and Consolation in the awful Moments of Death, that *the Spirit of GOD beareth Witness with our Spirit, that we are the Children of GOD.*

GOD grant, Reader, that you and I may be found in the Number of those, whom St. Jude says *sensual, having not the Spirit*; and therefore such do not worship GOD aright, who is a Spirit, and can only be worshipped in *Spirit and in Truth*. O let us abide in the Truth, and contend for the Doctrines of our Church; and be not carried about with divers and strange Doctrines, and Innovations of Men: Keep close to the Profession of our Faith, and to the Word of GOD; by *that* let us try all Spirits, whether they are of GOD; and speak according to his lively Oracles; remembering that *many false prophets are gone out into the World*. Be on your Guard. Believe not every Spirit, so as to be deceived in a Matter of such awful Concern as the Happiness or Mischance of your immortal Souls.

It behoves us to distinguish a *Feeder* from a *Flounder*; the Flock; a true SHEPHERD from an *Hirseling*; a *Leader* from a *Seer*. It concerns us to *take Heed both to whom we hear, Luke viii. 18. also whom we hear, Jer. xxiii. and what we hear, Mark iv. 24.* that we may beware

Those Prophets that cause the People to err, Mic.

1. Such as set up themselves as Lords over the Heritage, instead of being Examples to the People of Christ, 1 Pet. viii. 3.

2. Those who instead of gaining Souls to make a Gain of Souls, *speaking Things they ought not to say for filthy Lucre sake*, Tit. i. 11.

3. Such as pretend to be Pastors, but take no care of the Flock of Christ; who instead of obeying our Charge, *Feed my Sheep*, fleece his Flock.

4. Those who under specious Pretences, either directly or indirectly overthrow many of the essential Doctrines of Christianity.

5. Such as *err in Vision and stumble in Judgment*, 1 Pet. ii. 27. who in their Preaching *darken the Counsel of the Word by Words without Knowledge*; instead of declaring the Gospel of the Grace of GOD to Mankind as Sinners, they set before them a *Covenant of Works*, and encourage them to hope for eternal Life upon the Footing of their own Obedience and Morality; and caution those who are just entering into the Life and Spirit of the Gospel, *not going to far*, and being *righteous overmuch*, and *strengthen the Hands of the Wicked*, and *weaken the Hands of the Saints*, as did their Forefathers, Gen. ii. 22, 23.

6. Such as we are forbid by our Lord *to do after the manner of the Pharisees and Sadducees*, Matt. xxiii. 3.

7. We observe too many of the Clergy ungodly in their Lives, unholy in their Practice, and immoral in their Behaviour? let us not estimate Religion by such;

8. While with Christian Love we are concerned for the Souls of Men, let Christian Wisdom teach us to look well to our own Souls, lest from the Behaviour of such Ministers, we

(like too many) be led to look on Christianity as a *highly-devised Fable*, and so fall from the Profession and Practice of Religion, till we are *moved away from the Truth of the Gospel*.

No, my Brethren, Religion is still the same. *The Foundation of GOD standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that heareth these sayings of the Son of Man, and doeth them, shall not come into temptation, neither shall the evil day catch him, neither shall he come into condemnation, but he shall be free from all unrighteousness.*

and

one that nameth the Name of Christ, depart from
2 Tim. ii. 19. Let us be encouraged in our ministry
by the true Ministers of Jesus Christ; and from
love and esteem, and pay that Deference and Re-
is due to all those faithful Ministers, who are called
and to whom a Dispensation is committed to
Gospel.

First, Such as in all their Preaching seek the
Interest of Christ before their own, and with such
that Christ is preached, Phil. i. 18, as the only Ho-
vation for poor Sinners.

Secondly, Those who speak as the Oracles of God,
preaching the Lord doth own and bless, to Con-
vation and Comfort of Souls.

Thirdly, Such as are not only pure in Doctrine,
and unblamable in Life and Conversation.

Fourthly, Those who confirm their Doctrines by
Scripture and Experience, speaking what they be-
lieve, and testifying those Things which they have
of the Lord.

Fifthly, Such as rightly divide the Word of Truth, so
ful to give to every one their Portion of Meat in due
corrupting, nor handling the Word of GOD deceitfully.

Lastly, Those who really have a Love for pro-
and express the utmost Tenderness for, and care as
a Father, Shepherd and Nurse, and can truly say
peoples, We seek not yours but you.

As the Harvest is truly great, saith our Lord,
labourers are few; pray ye the Lord of the Harvest
more faithful Labourers, so that the Gospel of GOD
may be faithfully published, that the Lord Christ
be exalted—to the Destruction of Sin, the Con-
ners, the Edification of Saints; that Christian Ec-
lical Holiness, the Fruits of Morality and
may flourish and abound, to the Glory of GOD
of all true Christians.

Therefore, my beloved Brethren, be ye steadfastly
always abounding in the Work of the Lord, knowing
Labour shall not be in vain in the Lord. Being re-
red, that all the Members of Christ's Church
Earth shall shortly have their perfect Consum-
Bliss with the Church triumphant in Glory, who
unitedly ascribe SALVATION TO GOD WHICH IS
THE THRONE, AND TO THE LAMB FOR EVER
Amen and Amen.

F I N I S.

